drudging-executioner of it. 13. Proved that there may be such a thing as acts artificially, though itself do not comprehend that art, by which its motions are governed; first from musical habits ; the dancer resembles the artificial life of nature. 14, The same further evinced from the instincts of brute animals, directing them to act rationally and artificially, in order to their own good and the good of the universe, without any reason of their own. The instincts in brutes but passive impresses of the Divine wisdom, and a kind of fate upon them. 15. The, second imperfection of the plastic nature, that it acts without animal fancy, *avvaiaOwig,* express con-sense, and consciousness, and is devoid of self-perception and self-enjoyment. 16. Whether this energy of the plastic nature be to be called cogitation or no, but a logomachy or contention about words. Granted, that what moves matter vitally, must needs do it by some energy of its own, distinct from local motion; but that there may be a simple vital energy, without that duplicity, which is in synaes-thesis, or clear and express consciousness. " Nevertheless, that the energy of nature might be called a.certain drowsy, unawakened, or astonished cogitation. 17. Instances, which render it probable, that there'may be a vital energy, without synaesthesis, clear and express con-sense, or consciousness. 18. The plastic nature, acting neither knowingly nor fantastically, acts fatally, magically, and sympathetically. The Divifre laws , and fate, as to matter, not mere cogitation in the niind of God, but an energetic and effectual principle; and the plastic nature, the true and proper fate of matter, or the corporeal world. What ma-